

thereof to such a degree, that nothing less than the consuming glory of the Lord will purify it from the abomination and defilement with which it is corrupted.

Notwithstanding the general dark and degraded state in which the majority of mankind are at the present time, there are still hundreds and thousands of men and women who ardently hope for better things, and earnestly seek for the truth as for a hidden treasure, and steadfastly pursue righteousness and equity as the pathway to eternal happiness. To such, the intelligence that the Almighty has once more looked down from the Heavens, and seen the low, fallen, corrupted state of the workmanship of His hands, and remembered His ancient covenant and promise to gather His people in one in the latter days, and establish His kingdom upon the earth, never more to be thrown down; that His will may be done upon the earth as it is done in the Heavens, that sin and suffering may cease, and righteousness, and truth, and peace, and everlasting joy and happiness prevail for evermore—to such this intelligence will prove more grateful than the haven of rest to the tempest-tossed mariner, or a green oasis to the weary traveller in a burning desert.

This the Almighty has done, and the gathering of the Latter-day Saints is to speed on this mighty and glorious work.

The above remarks may be more adapted to benefit those who are not as yet numbered amongst the people of God; but we wish to make a few observations for the benefit of the Saints, especially the emigrating ones.

No one having the name of a Saint should emigrate to the land of Zion, unless he do it with an eye single to the glory of God, and the building up of His Kingdom. When persons amongst the Latter-day Saints leave their native land with the intention of going right up to head quarters, and do it from unworthy motives, they generally get disappointed in the object of their ambition, and apostatize long before they reach the mountains, and often fall by the destroyer. Every one who emigrates for Zion, should see that his heart is right, and his actions pure before God; and set his face as a flint Zionward, determining not to heed the oily tales of apostates, nor the fears and falterings of weak brethren; but resolving to push onward with all faithful-

ness and diligence, turning neither to the right hand nor to the left, staying not on his way until he reach the mountains, where he can halt in peace and security, and look down in safety upon the turmoil, and strife, and desolation of an ungodly generation, who have sown to the wind and must reap the whirlwind.

Those who obey the great commandment to gather, must of course do it as a sacrifice, and in the face of many privations. Three or four hundred people from various parts of the country, and perhaps from various countries, differing in manners, habits, dispositions, and associations, suddenly lodged in the limited dimensions of a ship, cannot expect to be quite so comfortable, or have things so much their own way, as they may have been accustomed to in their own houses on the land. Still their comfort or discomfort will rest in a great measure with themselves. By watching and praying, and seeking the influence of the Holy Spirit, and exercising patience and forbearance, and cultivating a cheerful and obliging demeanour towards one another, the voyage to New Orleans may be converted into a pleasure-trip, and all privations and discomforts be forgotten in the peace and harmony which may prevail. A ship-load of gathering Saints, who are faithful in the observance of their duties, may exercise a control over winds, and waves, and untoward and uncomfortable circumstances, which they never before dreamt of. "The effectual fervent prayer of a righteous man availeth much." How much more then shall the faith and prayers of three hundred Saints have power to draw down the blessing of Heaven, seeing they have just made a sacrifice of their attachment to kin, and country, and worldly prospects, for the express purpose of fulfilling the Lord's commandment to gather, for it is a truth that "Sacrifice brings down the blessings of Heaven."

All good Saints have received of the one Spirit, which unites their hearts as one if they heed its gentle and peaceable whisperings, and leads them to bear with each others' infirmities and weaknesses, and exercise long-suffering, and kindly and charitable feelings towards each other, each esteeming his brother or his sister better than himself. These agreeable and unmistakable traits of a Saint's character can be exhibited on a sea voyage, with the greatest benefit to all parties.

The valleys of the Mississippi and the Missouri may be likened to Bunyan's "dough of despond." Some of the Saints, when they arrive at this portion of their journey, having miscalculated their faith or their patience, through murmuring, or repining, or listening to the sophistical tales of wicked apostates, grow cold in the spirit of the work, and stay behind here, or are slothful and careless in pursuing their journey further: they ultimately lose the Spirit of the Lord entirely, and turn again to the beggarly elements, and become spiritually dead; and oftentimes temporal death follows; for the powers of darkness, the agents of both temporal and spiritual death, abound in those valleys; indeed the destroyer rides upon the face of the waters, and his influence prevails on the land to such an extent, that those valleys become to many, valleys of the "shadow of death."

It is indeed foretold that the time shall come when none but those who are upright in heart shall be able to go up to

Zion; but the diligent, the faithful, and the upright, need be under no fear; for the promise of the Almighty is unto them, that He will still shield them as in the hollow of His hand, that they shall live to accomplish their work upon the earth, and though a thousand should fall at their side, and ten thousand be destroyed around them, yet they shall stand in holy places and not be moved. The great secrets of safety for the Saints are prayer and faithfulness, in performing their duties in the seasons thereof, in observing the ordinances and commandments and precepts of the Lord, and in a willing obedience to the counsels of those who may be set over them in the Holy Priesthood. By doing this, the emigrating Saints may live to accomplish the purest and best desires of their hearts—even to arrive at Zion in safety, and be instructed in the way of the Lord more perfectly; but those who neglect these things, will have themselves to reproach when they find their portion amongst degraded and abandoned apostates.

HISTORY OF JOSEPH SMITH.

(Continued from page 25.)

April 9th. After an impartial trial, the Court decided that Dr. P. Hulbert be bound over, under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my Heavenly Father.

On the 10th, had a Council of the United Order, in which it was agreed that the Order should be dissolved, and each one have his stewardship set off to him. The same day, the brethren in Clay county, Missouri, executed the following letters and petitions according to the revelation:—

Liberty, Clay County, Missouri,
April 10, 1834.

To the President of the United States of America.

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Missouri, being members of the Church of Christ, reproachfully called "Mormons," beg leave to refer the President to our former petition, dated in October last;

and also to lay before him the accompanying hand-bill, dated December 12th, 1833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren, up to the period of its publication.

The said hand-bill shows, that at the time of dispersion a number of our families fled into the new and unsettled county of Van Buren; but being unable to procure provisions in that county, through the winter, many of them were compelled to return to their homes in Jackson county or perish with hunger. But they had no sooner set foot upon the soil—which a few months before, we had purchased of the United States—than they were again met by the citizens of Jackson county, and a renewal of savage barbarities inflicted upon these families, by beating with clubs and sticks, presenting knives and fire arms, and threatening with death, if they did not flee from the county. These inhuman assaults upon a number of these families, were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county, and flee with their mangled bodies into this county, here

to mingle their tears and unite their supplications, with hundreds of their brethren, to our Heavenly Father, and the chief ruler of our nation.

Between one and two thousand of the people called "Mormons," have been driven by force of arms from Jackson county, in this state, since the first of November last, being compelled to leave their highly cultivated fields, the greater part of which had been bought of the United States—and all this on account of our belief in direct revelation from God to the children of men; according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States, since the declaration of independence.

That this is a religious persecution, is notorious throughout our country; for while the officers of the county, both civil and military, were accomplices in these unparalleled outrages, engaged in the destruction of the printing office, dwelling houses, &c.; yet the records of the judicial tribunals of that county are not stained with a crime against our people. Our numbers being greatly inferior to the enemy, we were unable to stand up in self defence; and our lives, at this day, are continually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be made, because the offenders must be tried in the county where the offence was committed, and the inhabitants of the county, both magistrates and people were combined, with the exception of a few; justice cannot be expected. At this day your petitioners do not know of a solitary family belonging to our Church; but what have been violently expelled from Jackson county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death, and bruised bodies; and the universal distress which prevails at this day, in a greater or less degree throughout our whole body. Not only because those sacred rights guaranteed to every religious sect have been publicly invaded; in open hostility to the spirit and genius of free government; but such of their houses as have not been burnt, their lands and most of the products of the labor of their hands for the last year have been wrested from them by a band of outlaws congregated in Jackson county, on the western frontier of the United States, within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.

Your petitioners say, that they do not en-

ter a minute detail of the sufferings in this petition; lest they should weary the patience of the venerable chief, whose arduous duties they know are great, and daily accumulating. We only hope to show him that this unprecedented emergency in the history of our country, that the magistracy thereof is set at defiance, and justice checked in open violation of its laws, and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom they purchased their lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them; and dwelling in the counties of Clay, Ray, and Lafayette, in the state of Missouri, without permanent homes, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings, your petitioners petitioned the governor of this state, in December last, in answer to which, we received the following letter:—

"City of Jefferson, February 4, 1834.

"Gentlemen:—Your communication of the 6th of December was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the inquiry ordered into the military conduct of Colonel Pitcher, in a short time after I received your petition, I should have replied to it long since.

"Last evening I was informed that the further inquiry of the court was postponed until the 20th instant. Then, before I could hear anything from this court, the court of civil jurisdiction will hold its session in Jackson county, consequently cannot receive anything from me, preparatory to arrangements for the other. I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties, were I not to do everything in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted:—It is that your people be put in possession of their homes from which they have been expelled. But what may be the duty of the executive after that, will depend upon contingencies.

"If upon inquiry it is found your people were wrongfully dispossessed of their arms by Colonel Pitcher, then an order will be issued to have them returned; and should your men organize according to law—which they have a right to do; indeed it is their duty to do so, unless exempted by religious scruples—and apply for public arms, the executive could not distinguish between that right to have them, and the right of every other description of people, similarly situated,

"As to the request for keeping up a military force to protect your people, and prevent the commission of crimes and injuries, were I to comply, it would transcend the powers with which the executive of this state is clothed. The federal constitution has given to Congress the power to provide for calling forth the militia, to execute the laws of the Union, suppress insurrection, or repel invasion: and for these purposes, the President of the United States is authorized to make the call upon the executives of the respective states; and the laws of this state empower the commander-in-chief, in case of actual or threatened invasion, insurrection, or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient. These, together with the general provision in our state constitution, that 'the governor shall take care that the laws are faithfully executed,' are all upon this branch of executive powers. None of these, as I consider, embrace this part of your request. The words, 'or other emergency,' in our militia law, seem quite broad; but the emergency to come within the object of that provision should be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole state, yet the public has no other interest in it, than that the laws be faithfully executed; this far, I presume the whole community feel a deep interest, for that which is the case of the Mormons to-day, may be the case of the Catholics to-morrow, and after them any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the executive is disposed to do every thing consistent with the means furnished him by the legislature; and I think I may safely say the same of the judiciary.

"As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county.

"By this mail I write to Mr. Reese, inclosing him an order on the captain of the 'Liberty Blues,' requiring the captain to comply with the requisition of the circuit attorney in protecting the court and officers, and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial, in question, by which time facts will be developed upon which I can act more definitely. The attorney general will be required to

assist the circuit attorney, if the latter deems it necessary.

"On the subject of civil injuries, I must refer you to the courts; such questions meet with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind, and whenever you make out a case entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

"Very respectfully,

"Your obedient servant,

"DANIEL DUNKLIN.

"To Messrs. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Correll, and A. S. Gilbert."

By the foregoing letter from the governor, the President will perceive a disposition manifested by him to enforce the laws as far as means have been furnished him by the legislature of this state. But the powers vested in the executive of this state appear to be inadequate for relieving the distresses of your petitioners in their present emergency. He is willing to send a guide to conduct our families back to their possessions, but is not authorized to direct a military force to be stationed any length of time for the protection of your petitioners. This step would be laying the foundation for a more fatal tragedy than the first, as our numbers at present, are too small to contend single handed, with the mob of said county; and as the federal constitution has given to congress the power to provide for calling forth the militia to execute the laws of the Union, suppress insurrections, or repel invasions; and for these purposes the President of the United States is authorized to make the call upon the executives of the respective states. Therefore, we, your petitioners, in behalf of our society, which is so scattered and suffering, most humbly pray that we may be restored to our lands, houses and property in Jackson county, and protected in them by an armed force, till peace can be restored. And as in duty bound, will ever pray.

Here followed one hundred and fourteen signatures, viz.: Edward Partridge, John Correll, John Whitmer, Isaac Morley, A. S. Gilbert, W. W. Phelps, &c. &c.

The following letter accompanied the foregoing petition:—

Liberty, Clay county, Missouri.

April 10, 1834.

To the President of the United States.—
We, the undersigned, whose names are subscribed to the accompanying petition, some of the leading members of the Church of Christ

beg leave to refer the President to the petition and handbill herewith. (See *Times and Seasons*, vol. vi. page 881.) We are not insensible of the multiplicity of business and numerous petitions, by which the cares and perplexities of our chief ruler are daily increased; and it is with diffidence we venture to lay before the executive, at this emergent period, these two documents, wherein is briefly portrayed the most unparalleled persecution, and flagrant outrage of law that has disgraced the country since the declaration of independence; but knowing the independent fortitude, and vigorous energy for preserving the rights of the citizen of this republic, which has hitherto marked the course of our chief magistrate, we are encouraged to hope, that this communication will not pass unnoticed, but that the President will consider our location on the extreme western frontier of the United States, exposed to many ignorant and lawless ruffians, who are already congregated, and determined to nullify all law that will secure to your petitioners the peaceable possession of their lands in Jackson county. We again repeat, that our society are wandering in adjoining counties at this day, bereft of their houses and lands, and threatened with death by the aforesaid outlaws of Jackson county.

And lest the President should have been deceived in regard to our true situation, by the misrepresentations of certain individuals, who are disposed to cover the gross outrages of the mob, from religious, political, and speculative motives, we beg leave to refer him to the governor of this state, at the same time informing that the number of men composing the mob of Jackson county, may be estimated at from three to five hundred, most of them prepared with fire-arms.

After noting the statements here made, if it should be the disposition of the President to grant aid, we most humbly entreat that early relief may be extended to suffering families, who are now expelled from their possessions by force of arms. Our lands in Jackson county, are about thirty miles distant from Fort Leavenworth, on the Missouri river.

With due respect, we are, Sir,
Your obedient servants,
A. S. GILBERT,
W. W. PHELPS,
EDWARD PARTRIDGE.

P.S.—In February last a number of our people, were marched under guard furnished by the governor of the state, into Jackson county, for the purpose of prosecuting the mob criminally; but the Attorney-General of the state, and the District Attorney, knowing the force and power of the mob, advised us to relinquish all hope of criminal

prosecution to effect anything against the band of outlaws, and we returned under guard, without the least prospect of ever obtaining our rights and possessions in Jackson county, with any other means than a few companies of the United States regular troops, to guard and assist us till we are safely settled.

A. S. G.
W. W. P.
E. P.

The foregoing letter and petition were forwarded by mail some days; also the following:—

Liberty, Clay county, Missouri,
April 10, 1834.

To His Excellency, Daniel Dunklin, Governor of Missouri.

Dear Sir,—Notwithstanding you may have become somewhat tired of receiving communications from us, yet we beg of your Excellency to pardon us for this, as we have this day forwarded a petition to the President of the United States, setting forth our distressed condition, together with your Excellency's views of it, as well as the limited powers with which you are clothed, to afford that protection which we need, to enjoy our rights and lands in Jackson county. A few lines from the governor of the state, in connexion with our humble entreaties for our possessions and privileges, we think, would be of considerable consequence towards bringing about the desired effect, and would be gratefully acknowledged by us, and our society, and we may add, by all honourable men.

We therefore, as humble petitioners, ask the favour of your Excellency to write to the President of the United States, that he may assist us, or our society, in obtaining our rights in Jackson county, and help protect us when there, till we are safe. As in duty bound, we will ever pray.

(Signed)

W. W. PHELPS,
JOHN WHITMER,
A. S. GILBERT,
E. PARTRIDGE,
JOHN CORRELL.

Also the following was sent by the same mail, to the Senator from Missouri, then in the Congress of the United States, at Washington:—

Liberty, Clay county, Missouri,
April 10, 1834.

Dear Sir,—As our society has just sent a petition and handbill to the President of the United States, setting forth their distressed condition since expelled from their homes by the Jackson county mob; and as you may remember that I was about to establish last

summer, previous to the destruction of my office by the mob; a weekly newspaper, in favour of the present administration, I have thought best to address this communication to your honour, and refer you to said petition and handbill, and assure you at the same time, that my determination is to publish a weekly paper, in favour of the present administration in Jackson county, as soon as our society is restored to its legal rights and possessions.

As a people we are bound to support our republican government and its institutions; and more than all, my press, which was wrested from me, is now printing a mean opposition paper, by "Kelly and Davis." Any communication from you will be received by

Your obedient servant,

W. W. PHELPS.

Hon. T. H. Benton.

Friday, April 11, I attended meeting, and father Tyler was restored to the fellowship of the Church.

On the 12th I went to the Lake, and spent the day in fishing, and visiting the brethren in that place.

Sunday the 13th, was sick, and unable to attend meeting.

On Monday 14th, I purchased some hay and oats, and got them home.

Tuesday 15th, drew a load of hay; and on Wednesday ploughed and sowed oats for brother Frederick.

Thursday the 17th of April, I attended a meeting agreeable to appointment, at which time the important subject of the deliverance of Zion, and the building of the Lord's House in Kirtland, was discussed by Elder Rigdon. After the lecture, I requested the brethren and sisters to contribute all the money they could, for the deliverance of Zion; and received twenty-nine dollars and sixty-eight cents.

April 18th, in company with Elder Sidney Rigdon, Oliver Cowdery, and Zebedee Coltrin, I left Kirtland for New Portage, to attend a Conference; dined at W. W. Williams, in Newburgh; and continuing our journey, after dark we were halted by a man who desired to ride. We were checked by the Spirit, and refused. He professed to be sick, but in a few minutes was joined by two others, who followed us hard, cursing and swearing; but we were successful in escaping their hands, through the providence of the Lord, and staid that night at a tavern where we were treated with civility.

On the 19th, continuing our journey, dined at brother Joseph Bosworth's, in Copley, Medina county. Brother Bosworth was strong in the faith, and if faithful may do much good. We arrived the same day at brother Jonathan Taylor's, in Norton, where we were received with kindness. We soon retired to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto His Church. We called upon the Father in the name of Jesus, to go with the brethren who were going to the land of Zion; and that I might have strength, and wisdom, and understanding sufficient to lead the people of the Lord, and to gather back and establish the Saints upon the land of their inheritances, and organize them according to the will of Heaven, that they be no more cast down for ever. We then united in the laying on of hands.

Elders Rigdon, Cowdery, and Coltrin laid their hands on my head, and conferred upon me all the blessings necessary to qualify me to stand before the Lord, in my calling, and be returned again in peace and triumph, to enjoy the society of my brethren.

Those present then laid their hands up, on Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the Church in my absence; to have the spirit to assist Elder Cowdery in conducting the *Star*; and arrange the covenants; and the blessings of old age and peace, till Zion is built up, and Kirtland established, till all his enemies are under his feet; and a crown of eternal life in the Kingdom of God with us.

Previous to blessing Elder Rigdon, we laid hands on Elder Cowdery, and confirmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arranging the Church covenants, which are soon to be published; and have intelligence in all things to do the work of printing.

After blessing Elder Rigdon, we laid our hands upon brother Zebedee, and confirmed the blessings of wisdom to preach the Gospel even till it spreads to the islands of the seas, and to be spared to see three score years and ten, and see Zion built up, and Kirtland established for ever, and even at last to receive a crown of life. Our hearts rejoiced, and we were comforted with the Holy Spirit.

Sunday, April 20th, Elder Rigdon entertained a large congregation of Saints, with an interesting discourse upon the dispensation of the fulness of times. &c.
(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 15, 1853.

THE BURMAN AND CALCUTTA MISSIONS.—We are much gratified to hear of the faithfulness and zeal of Elder Matthew McCune, and Teacher William Adams, in spreading the truth in Rangoon, by lecturing, social conversation, and the circulation of the printed word. We trust the Almighty will pour out His Spirit upon them, and the people of Burmah, that the work of God may have free course in that land, and many souls be brought into the fold of the Good Shepherd. It strikes us very forcibly that such will be the case, and that in the end much glory will redound to the name of the God of Israel.

As Elder McCune wishes for an interest in the prayers of the British Saints, on behalf of himself and the people, that the work may prosper in his hands, we will venture to assure him that the orisons of the Saints in these lands will ascend up before the throne of the Eternal, that He may greatly bless the efforts of His servants in the Burman Empire, for the salvation of that people.

Since writing the above, we have received a letter, dated 2nd Nov., 1852, from Elder William Willes, of Calcutta, who states that Elder McCune had written him that prospects were improving in Burmah, and that another military brother—Corporal Gibbon, of the Bengal Fusiliers, late of Edinburgh (Scotland) Conference—had arrived there, bringing with him a Priest's licence.

Elder Willes gives some interesting particulars concerning the Calcutta Mission. He had just published one thousand ten-page English tracts, in exposition of the principles of truth. The attendance at his lectures was improving, as the rainy season had drawn to a close; a good feeling was prevailing within the Church, and a bad one without; the members of the Priesthood were faithful and indefatigable in selling on the work of the Lord.

Elder Willes had recently received an interesting letter of enquiry from a soldier at Dugahie, who has been five years a Baptist, stating that himself and others had faith in the work, and requesting further information concerning the doctrines of the Church. One of these individuals had solicited Elder Willes to visit Dugahie, proffering to defray his expenses for the journey.

Elders Willes and Joseph Richards had determined to set out for the Punjab, a distance of about 1000 miles from Calcutta, calling and sowing the good seed of the Kingdom on the way, at every place which would receive it. We wish these diligent brethren God speed on their mission, and pray that they may have power to reach the understandings and the hearts of the people amongst whom they may travel, so that the result of their labours may be a mighty increase to the Kingdom of our Lord and Saviour.

MALTA MISSION.—The truth has taken firm root in the island of Malta, and appears to be gradually working its way among the people, drawing out the honest in heart to inquiry and ultimate obedience, and filling with anger and hatred the bosoms of those who are not honest, or are too prejudiced or traditionated to candidly examine anything new, and patiently and carefully prove whether it be good or not. We

firmly believe, notwithstanding all opposition and persecution, that the Gospel will yet go forth from Malta to many surrounding nations, and that from thence many hundreds and thousands will have their eyes opened to behold the beauty, order, and power of the Kingdom of God. We would commend the faithfulness and steadfastness of Elder O'bray and his little band of Saints, and exhort them to continue unto the end in well doing, for in due time they shall reap a rich harvest if they faint not.

The circumstance of a British subject's books being seized, and his person placed in solitary confinement, for holding the faith of the Latter-day Saints, and having their publications in his possession, reminds us of the unfortunate Madian, and the revels of the Grand Duke of Tuscany, and the indignation of the British public thereupon. We humbly commend it to the attention of those whose duty it is to take cognizance of, and regulate abuses of power in those who are clothed with "a little brief authority."

ELDER ORSON PRATT'S NEW PERIODICAL, "THE SEER."—All persons who may wish to become subscribers for *The Seer*, are respectfully requested to give in their names to their Agents immediately, and the Agents are requested to send us their orders as soon as they possibly can, that Elder Pratt may be able to make the necessary arrangements for an adequate supply. We trust the Saints in Britain will not neglect this opportunity of obtaining copies of a work which will be full of important intelligence concerning the great principles of eternal life and salvation; but that they will duly appreciate the efforts of Elder Pratt to disseminate the truth, and liberally support his exertions by an extensive subscription:

ARRIVAL OF SAINTS FROM DENMARK.—Elders Willard Snow, John Forssgren, and Peter O. Hanson, with a company of 297 Scandinavian Saints on their way to the Salt Lake Valley, arrived in Liverpool on the 29th December, 1852, from Copenhagen, via Hamburg and Hull. They had a very stormy passage across the North Sea, but the whole company are in excellent spirits. Elder Forssgren will take charge of the company when they leave England. Elders Snow and Hanson return to Denmark.

BOOK DEBTS.—In *Star* No. 35, Vol. XIV., we made a request to the Conferences under our charge to make an united exertion towards liquidating the debt that pressed upon our office. We feel happy to be able to state that some of the Conferences have so far acted upon the spirit of our request as to pay for all the stock in their Agents' hands at the close of the last year. This is truly noble and praiseworthy, and is well worthy of all emulation; and we hope by the close of 1853 all the British Conferences will be able to effect the same laudable object, which can be done by the Presidents of Conferences giving the matter their early and diligent attention. If the Saints in the British Isles will in all things walk up to the line of duty in this manner, the Lord will shower down His blessings upon them, that there shall scarcely be found room to contain them.

APPOINTMENTS.—Elder John Van Cott is appointed to the Pastoral charge of the Birmingham, Worcestershire, Cheltenham, and Herefordshire Conferences.

Elder Chanbey G. Webb is appointed to succeed Elder A. M. Harmon in the Pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences.

Elder William Baylies, late President of the Birmingham Branch, is appointed to succeed Elder J. O. Angus in the Presidency of the Leicestershire Conference.

Elder John Hyde, sen., President of the Cheltenham Conference, is appointed to succeed Elder C. V. Spencer in the Presidency of the Norwich Conference.

Elder John Robinson, of the Manchester Conference, is appointed to succeed Elder John Hyde, sen. in the Presidency of the Cheltenham Conference.

Elder Thomas Williams, of Newport, Mon., is appointed to succeed Elder Vincent Shurtleff in the Presidency of the Herefordshire Conference.

Elder Spieer Crandell is appointed to labour in the Staffordshire Conference, under the Presidency of Elder Joseph Westwood.

Elder Noah T. Guymon is appointed to labour in the Cheltenham Conference, under the Presidency of Elder John Robinson.

Elder Moses Thurstin is appointed to labour in the Lincolnshire Conference, under the Presidency of Elder Charles Derry.

Elder Isaac Allred is appointed to labour in the Warwickshire Conference, under the Presidency of Elder Graham Douglas.

Elder William Empey is appointed to labour in the Preston Conference, under the Presidency of Elder Robert Menzies.

Elder Elias Gardner is appointed to labour in the Newcastle-on-Tyne Conference, under the Presidency of Elder Thomas Squires.

Elder James Pace is appointed to labour in the Bedfordshire Conference, under the Presidency of Elder Job Smith.

Elders Dan Jones, Thomas Jeremy, and Daniel Daniels, have proceeded to their fields of labour, and will be under the direction of the Presidency of the Church in the Welsh Principality.

SAMUEL W. RICHARDS.

ELDER ORSON PRATT'S LETTER OF APPOINTMENT TO THE PRESIDENCY OF THE CHURCH IN THE UNITED STATES AND BRITISH N. A. PROVINCES.

ARRANGEMENTS BY HIM FOR THE SPREAD OF TRUTH—A NEW PERIODICAL, "THE SEER"—A NEW WORK ON "CELESTIAL MARRIAGE, OR THE PEOPLING OF WORLDS."

St. Louis, Missouri, Nov. 22, 1852.

Dear Brother S. W. Richards,—You will oblige us by inserting in the *Star*, the following letter of appointment:—

"This Certifies THAT PROFESSOR ORSON PRATT, OF THE UNIVERSITY OF DESERET, ONE OF THE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, is appointed by us, with the sanction of the Special Conference, convened in this city on the twenty-eighth day of August, A.D. one thousand eight hundred and fifty-two, to preside over the affairs of the Church throughout the United States and the British Provinces in North America; and also to write and publish periodicals, pamphlets, books, &c., illustrative of the principles and doctrines of the Church; and to do all other things necessary for the advancement of the work of the Lord among all nations. Elder Pratt is authorized and required to receive and collect tithing of the Saints through all his field of labour; and we request the Elders and other officers and members of the Church to give diligent heed to his counsels as the words of life and salvation, and assist him to funds to enable him to travel, print, establish book agencies, and

perform all other duties of his calling; and the blessings of our Father in heaven shall rest upon them. Brother Pratt is one of the Perpetual Emigrating Fund Company, and is hereby appointed and authorized to act as Travelling Agent in the United States and British Provinces in North America; and he is instructed to collect and disburse aid, to promote the emigration of poor Saints to the vallies of the mountains.

Brother Orson Pratt is too well and favourably known, to need any testimonial, further than his own presence and acquaintance, to secure the esteem and confidence of all among whom his lot may be cast. His acquirements and attainments are of the highest order; and possessing, as he eminently does, every requisite of an honourable and high-minded gentleman, we take great pleasure in recommending him to the kindness and consideration of all good men.

BRIGHAM YOUNG, } Presidency
HEBER C. KIMBALL, } of said
WILLARD RICHARDS, } Church.

Signed and sealed at Great Salt Lake city, U.T., Sept. 18, 1852.

In accordance with this appointment,

we are now on our way to the city of Washington, where we expect to establish a book agency. We shall publish, according to the counsel of the First Presidency, a monthly periodical of the same size as the *Star*, which will be entitled, **THE SEER**.

It is intended to devote the pages of the *Seer* to the doctrines and principles of this Church. We hope to occupy its columns almost exclusively with original matter, instead of extracting from other periodicals, pamphlets, &c. In this advanced state of the Church, there are many doctrines, highly important, but partially understood, which we hope more fully to develop; among which may be mentioned the doctrine of patriarchal or celestial marriage, or, in other words, the sealing of the marriage covenant for time and for all eternity; likewise, the doctrine of the sealing powers in general, pertaining to the last dispensation of the fullness of times.

As all the Saints, both male and female, are deeply interested in regard to all doctrines having a bearing upon their eternal destiny, it is to be hoped that they will lend a helping hand, by becoming subscribers for the *Seer*. The Saints throughout Great Britain and ad-

joining countries can obtain the *Seer* of their respective Branch and Conference agents, and these agents can procure them at the *Star* office, in Liverpool. Price—wholesale, 20s. per hundred; retail, three-pence each.

As the Saints have mostly emigrated from the United States to the mountains, we hope that those in England will encourage us with their liberal subscriptions.

We also announce to the readers of the *Star*, that we have in manuscript, nearly ready for the press, a treatise entitled, **CELESTIAL MARRIAGE, or the PROPLING OF WORLDS**. This work will probably contain from 80 to 100 pages, about the size of the pages in the *Star*.

We have been instructed by President Young, to publish in New York, ten thousand each of the Book of Mormon, Book of Covenants, and Hymn Book, intended expressly for the Valley.

You need not be surprised if you see us in England sometime in the course of the winter, as we wish to issue the first edition of the **PROPLING OF WORLDS** in that country.

With feelings of the highest esteem, we subscribe ourself your friend and brother in the covenant of peace,

ORSON PRATT.

THE MALTA MISSION.

PERSECUTIONS—IMPRISONMENTS—BAPTISMS—EXTRACT OF A LETTER FROM ELDER THOMAS OBRAV.

Malta, December 2, 1852.

Dear President Richards,—I still continue to do all that I can to let this people know that the Lord has spoken once more from the heavens, through His Holy Prophet Joseph, by bearing my testimony and circulating the printed word. The truth is producing the same effect as in ancient days—the honest in heart coming and obeying it, whilst the hireling priests and the wicked are circulating lies and persecuting the Saints.

A few days ago a few young men, Maltese, came to me; I gave them some of our books; and it appears to me that their priests saw them coming. The priests went and got a mob of low fellows, and then waited outside of my door, until they came out; and they abused the poor fellows shamefully. Afterwards they came back to my place again, not satisfied with

what they had done to the young men, and pelted my door with stones and rotten fruit. The police came and took me to the station-house, where they kept me a few hours. The reason I was kept so long in the station-house was because the police director was not there. As soon as he came, he advised me to keep my books to myself, and said, if I would take his advice I should leave the place. Feeling rather to obey God than man, I answered that I had a commission from Jesus, with the everlasting Gospel, to bear to the inhabitants of this island; when he said I was beside myself, and sent me about my business.

Dear brother, the sight that I saw when I came to the door, I shall never forget. I could have walked on the heads of the people; hundreds were around

me, so that the police were forced to take me home, and guard my door all that night.

The Saints here have suffered much persecution, especially six young men of the 76th regiment. A few days ago they were had up before their commanding officer, all their books were taken from them, and they were dared to take one into the barracks.

After a few days they sent in a claim for their books, and they got them on condition that they were to go straight out of the gates with them. Their reply was, that if the books were kept, they could not keep the Spirit of God from them.

Sunday, 28th of November, one of the brethren was made a prisoner, and placed in the guard-room, waiting trial, for having in his possession the Book of Mormon. The man told his commanding officer, that if he were to take his life from him, he knew that this was the truth of God's word. He was brought the second time before his commanding officer, who gave him seven days' solitary confinement; and the poor fellow has lost his pay, and will be forced to bring up all duties that he might miss—all this for being a servant of the living God. For my part I feel it a disgrace to think that a British subject should be so treated for the sake of truth. May the Lord bless those poor fellows,

and make them more useful than ever. They are very good to me, and the Lord has blessed them in return—blessed them with His Holy Spirit; so that in the midst of persecution I can rejoice in seeing the outpouring of the Spirit of God in our midst; and am happy to say there have been two added since I wrote last.

A month ago I had the cheering company of brother Alexander Downes, from the Devonport (England) Branch, on his way to Gibraltar. I gave him a parcel of our books, having at that time the intention of visiting that place myself. May the distributing of those works that brother Downes has, prove beneficial to the work.

I am glad to hear that so many Elders are coming out from Zion, on missions to the nations of the earth, and that amongst them there are two to Gibraltar. May the Lord bless them. I long for the time to come when I shall stand upon the land of Zion, and receive my endowment in the Temple of the Lord.

The Saints join me in salutations to you and the dear Saints under your charge in the British Isles, praying that the spirit and power of your calling may abound unto eternal life.

I am your brother and fellow-labourer in the Gospel of Christ,

THOMAS OBRAT.

THE BURMAN MISSION.

LECTURES—CIRCULATION OF THE PRINTED WORD—DISCUSSION—SPIRIT OF INQUIRY—
OPPOSITION—EXTRACT OF A LETTER FROM ELDER MATTHEW MCCUNE.

Dear President Richards,—I arrived here on the 17th of August last, in connexion with the Ordnance Commissariat Department from Calcutta, in which I am a magazine sergeant. I do my duty of course in the department to which I belong, but at the same time I am furnished with authority and power to preach the everlasting Gospel, and build up the Church of Jesus Christ in the Burman Empire, or wherever my duties may lead me in this land.

Brother William Adams, who holds the office of a Teacher in the Church, and is a park sergeant in the same department with myself, came to Rangoon when the

Rangoon, 14th October, 1859.

war first broke out, a few months before I came. We determined upon announcing lectures, by an Elder of the Church of Jesus Christ, of Latter-day Saints, to the European troops, to be delivered twice a week, at the bottom of the western entrance to the great pagoda; no houses having been then procured, in which we could meet.

Our first lecture was delivered on the 23rd of August, to a very attentive audience of about twenty people. I have since made it a practice to go round amongst the men, and speak to them, and lend them tracts. We have since succeeded in getting an empty Burman

house, in which brother Adams and myself reside. We have regular lectures every Sunday and Thursday evenings, announcing them by means of written hand-bills, there being no printing press yet in Rangoon. Our audiences are thin as yet, but attentive and well-behaved, and they are on the increase; none have as yet obeyed the Gospel, though several are enquiring; but enough has been done to alarm the enemy; much opposition and bitterness has been manifested by some; but, as in Calcutta so here, the greatest bitterness has been manifested by the Rev. gentlemen. I have met two American Baptist Missionaries—Messrs. Vinton and Kinkade, by appointment, and engaged two evenings with them, at the house of the former, in discussing the doctrines held by the Church. Mr. Vinton was most reasonable, and manifested an anxiety to enquire into the matter, and treated me with great courtesy and kindness, and is now reading our works; but Mr. Kinkade became most violent in his abuse, stamping, storming, and frothing at the mouth; abusing the Prophet Joseph, calling him liar, impostor, lazy vagabond, &c., saying the twelve Apostles were ignorant fanatics, and the Saints generally were miserable, deluded enthusiasts, &c.; positively refusing to test anything I said, or have what he said tested, by the Scriptures. I declined having any further discussion with him, and told him that as he had proved himself a wicked

man, and an enemy to all truth, I warned him that unless he repented, he should perish.

Our hand-bills are generally torn down the same day they are put up, with the exception of those on the house we live in, which have been allowed to remain. But let them rage; it is decreed in the councils of Heaven that the kingdom of darkness must fall, therefore the truth must roll on; it is seed time now, but the harvest will come.

I am learning the Burmese language. I must confine myself to the Europeans or others who may understand English, until I have overcome the language.

I have a hope that the Gospel may be introduced also amongst the Karens, a people held in great bondage by the Burmese; but who seem to be prepared for the Gospel, having never been given up to idolatry, though surrounded with it on all sides. They have amongst them many principles of truth, handed down from father to son, in their traditions; and are worshippers of one God.

I would take the present opportunity of entreating to be remembered in the prayers of the Saints in Europe, that the work of the Lord may be prospered in this land.

May you be blest with great power to watch over and build up the Church in England, &c.

Your Brother in the Gospel,

MATTHEW McCUNE.

SALT LAKE CITY.

The situation of Great Salt Lake city is, in my eyes, beautiful in the extreme. It lies on one side of the valley, immediately at the base of the mountains, and about fifteen miles from the Lake of the same name, which, at the hour of sunset, can be seen from many points in the city with great distinctness. At this hour the view of the over-hanging mountains and the more distant ones upon the opposite side of the valley, and of the Lake and its mountain islands, is picturesque and charming to a degree that I have rarely witnessed. The setting sun sheds a soft, mellow glow over mountain, lake, and valley, and clothes surrounding objects in forms and colors, which, in richness and beauty, I have never seen equalled unless

it were in some few of the vallies of the Alps and the Appenines. The city itself is unique in its way. In general appearance, in the manner in which it is laid out and built up—the latter especially, it is original and striking beyond most cities that I have ever visited, and my first entrance into it was attended with reflections equally as impressive as those called up by the presence of any place I have ever seen. It is laid out into blocks of ten acres each, with rectangular streets, about sixty yards in width, having running on each side of them small streams of cool, clear water, brought in trenches from the adjacent mountains. These blocks are divided out into smaller lots of one-and-a-quarter acres each, which

usually belong to a single individual, and upon which he erects his tenement and raises his crop, consisting generally of wheat, oats, corn, and various kinds of vegetables. This gives to the place, at first sight, very much the appearance of a city built in the midst of a cornfield. The houses are usually quite small, built out of adobes or sun-dried bricks, or rude logs and boards. Most of them are one story in height; some few are not more than half a story. There are, however, some buildings quite respectable in size and appearance, towering up to the dignity of two stories, and having quite an air of neatness and comfort about them. These are almost universally occupied by the magnates of the land, or leading men in the Church, with the governor of the territory, Brigham Young, at their head. In addition to these, many of the inhabitants live and sleep in tents and wagon bodies, covered with cotton and linen cloths, which may be seen scattered about in the various parts of the city.

It is amusing and at the same time instructive to see to what strange shifts these people are driven in order to fence

in their possessions. The fences are sometimes composed of plank, sometimes of long, narrow poles brought from the creeks or canyons of the mountains, sometimes of raw hide put together in the manner of wire fences in the States, sometimes of adobes, and again of ridges of earth raised to the height of one or two feet, and allowed to dry in that form in the sun. Yet all of these circumstances, and everything else one sees around him, only indicate the remarkable energy, industry, and perseverance of the "Mormons" as a people. The two most striking-looking objects in the city are the Tabernacle, a very long, broad, low building, capable of containing five or six thousand persons, where the whole city assemble twice or more every Sunday to worship, according to their own peculiar notions; and the Council or Court House, a structure very similar in size and appearance to buildings of the same description in country towns in the States. This is the building that figured so conspicuously in the difficulty between the "Mormons" and returning United States officers.—*Deseret Correspondence of the St. Louis Intelligencer.*

VARIETIES.

If you would relish your food, labour for it.

HAVE you said your prayers, John? No ma'am. It aint my work. Bill says the prayers, and I the amens! We agreed to do it 'cause it comes shorter.

M. PANNEWITZ, a Silesian inspector of forests, has presented to the King of Prussia a book printed on paper made entirely from pine wood, with a binding of the same material.—*Preston Pilot.*

FIVE Italian Liberals were executed on the 7th of December last, in Mantua, Lombardy, by Austrian authority. They perished on the scaffold by "a newly-invented halter, which prolongs the struggles and agony" of the victims.

"DOCTOR," said a person once to a surgeon, "my daughter has had a terrible fit this morning: she continued full half an hour without knowledge or understanding." "Oh," replied the doctor, "never mind that; many people continue so all their lives."

A NEGRO woman was relating her experience to a gipsy congregation of colour, and among other things she said, she had been in Heaven. One of the ladies of colour asked her, "Sister, did you see any black folks in Heaven?" "Oh, get out! S'pose I go in de kitchen when I war dar?" A much more sensible idea of heaven than those learned doctors entertain, who expect one "beyond the bounds of time and space."

THE ADVANTAGE OF A GOOD NAME.—It has been stated, and we fear with too much truth, that in Glasgow alone, twenty thousand people go to bed drunk every Saturday night. This, we presume, is exclusive of those who are so drunk as not to be able to go to bed at all. Truly our good town has a nice reputation!—*Glasgow Citizen.*—The Latter-day Saints have many queer things reported of them, but a mighty revolution must take place before any community of Latter-day Saints earn such a "good name," or "nice reputation," as the *civilised, enlightened, and christian* citizens of Glasgow rejoice in.

In the natural history of insects, the grub turns into a butterfly; but it often occurs in the natural history of man, that the butterfly turns into a grub.

FIRES IN CALIFORNIA.—On the 2nd of November, 1852, the city of Sacramento was laid in ashes. Several persons were burnt to death, and numbers severely scorched. On the 9th of the same month a great fire also occurred at San Francisco. Fires have also been making havoc at Marysville, Sonora, and several other localities in the interior.

NEW TRANSLATION OF THE NEW TESTAMENT.—The Orientalist, Professor Petermann, of Berlin, is at this moment engaged at Damascus in copying, with the aid of other learned men, a Syriac New Testament of the sixth century, which there is reason to believe was itself translated verbally from one of the earliest and most authentic Greek manuscripts.

WE ARE THE SEED OF ABR'AM.

We are the seed of Abr'am,
And all the world shall know;
For while proud nations crumble,
We will a kingdom grow.
Once we were not a people,
But we're a people now;
Our home's in Salt Lake Valley,
Above the mountains' brow.

CHORUS.

We are the seed of Abr'am,
And all the world shall know:
For while proud nations crumble,
We will a kingdom grow.

In this last dispensation,
The Prophets to fulfil,
Through present revelation,
It is Jehovah's will,
By precept upon precept,
By giving line on line;
To consummate redemption,
And make the earth divine,
We are the seed, &c.

These "times of restitution,"
We learn things old and new;
But "settled creed" admirers
Are puzzled what to do.
Our souls are more expansive,
For every truth we'll own;
That we may grow quite perfect,
And know as we are known,
We are the seed, &c.

Abr'am received the promise,
Because he was God's friend,
That seed in endless increase
Should from his loins descend.
If we call Abr'am father,
Our works must be the same;
Or to the promised blessings,
We have no legal claim.

We are the seed, &c.

The Christians are quite startled,
And make a wondrous noise;

Liverpool.

They call this all "delusion;"
We're "foolish,"—they are "wise."
They say, "How strange these doctrines!"
"Peculiarly so:"
But we can tell the reason—
God's thoughts they do not know.
We are the seed, &c.

They were not "strange" to Prophets,
In Patriarchal days,
Who lived by revelation,
And learned Jehovah's ways.
They were not "strange" to Abr'am,
The man of mighty faith;
Nor Isaac, Jacob, Moses;
For so the Scripture saith.
We are the seed, &c.

These things may come in contact
With prejudice and pride;
And those who love and keep them,
Christendom may deride;
But we'll not fear nor falter,
Nor heed the frowns of men;
For to God's shining presence
They'll bring us back again.
We are the seed, &c.

We'll preach this glorious Gospel,
And make it all our boast;—
Believe, repent, and be baptized,
And gain the Holy Ghost;
Then gather unto Zion,
Cities and Temples build;
That with all truth and knowledge,
The faithful may be filled.
We are the seed, &c.

Though wicked men endeavour
This work to overthrow,
Yet, as God lives in heaven,
To victory 'twill go.
For what He sets His hand to,
He's sure to bring about;
And those who won't believe it,
May wait and find it out.
We are the seed, &c.

JOHN JAMES.